more diſguſting than that impudent droſs of gallantry, thought ſo manly, which makes many men ſtare inſultingly at every female they meet? Is this reſpect for the ſex? This looſe behaviour ſhews ſuch habitual depravity, ſuch weakneſs of mind, that it is vain to expect much public or private virtue, till both men and women grow more modeſt—till men, curbing a ſenſual fondneſs for the ſex, or an affectation of manly aſſurance, more properly ſpeaking, impudence, treat each other with reſpect—unleſs appetite or paſſion gives the tone, peculiar to it, to their behaviour. I mean even perſonal reſpect—the modeſt reſpect of humanity, and fellow-feeling—not the libidinous mockery of gallantry, nor the inſolent condeſcenſion of protectorſhip.

To carry the obſervation ſtill further, modeſty muſt heartily diſclaim, and refuſe to dwell with that debauchery of mind, which leads a man coolly to bring forward, without a bluſh, indecent alluſions, or obſcene witticiſms, in the preſence of a fellow creature; women are now out of the queſtion, for then it is brutality. Reſpect for man, as man, is the foundation of every noble ſentiment. How much more modeſt

modeſt is the libertine who obeys the call of appetite or fancy, than the lewd joker who ſets the table in a roar!

This is one of the many inſtances in which the ſexual diſtinction reſpecting modeſty has proved fatal to virtue and happineſs. It is, however, carried ſtill further, and woman, weak woman! made by her education the ſlave of ſenſibility, is required, on the moſt trying occaſions, to reſiſt that ſenſibility. 'Can any thing,' ſays Knox, 'be more abſurd than keeping women in a ſtate of ignorance, and yet ſo vehemently to inſiſt on their reſiſting temptation?'—Thus when virtue or honour make it proper to check a paſſion, the burden is thrown on the weaker ſhoulders, contrary to reaſon and true modeſty, which, at leaſt, ſhould render the ſelf-denial mutual, to ſay nothing of the generoſity of bravery, ſuppoſed to be a manly virtue.

In the ſame ſtrain runs Rouſſeau's and Dr. Gregory's advice reſpecting modeſty, ſtrangely miſcalled! for they both deſire a wife to leave it in doubt whether ſenſibility or weakneſs led her to her huſband's arms.—The woman is immodeſt who can let the ſhadow